



Hugh Stewart

VOL LVII.

NO. 12.

 **The** 
Reformed Presbyterian
= ADVOCATE. =

DECEMBER 1923.

Published by the General Synod of the Reformed Presbyterian Church,
in the interests of its Principles and Institutions
A MONTHLY MAGAZINE for CHRIST'S CROWN and COVENANT.

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EDITORIAL.

November 9, is the day set for preaching on the Bible, with special reference to the American Bible Society and its needs.

The next Advocate will contain some interesting matter from the Woman's Presbyterian Missionary Society of the Western Presbytery which arrived too late for the December issue.

What is called the crime wave that sweeps the country from time to time is still seen in our large cities. Years of licensed saloons and gambling dens, and other evils have brought us to the point where we are reaping the results of justifying the wicked for a reward.

The future of European governments is a matter of anxiety to the world at the present time. How have the mighty fallen! Nations that will not serve the Lord must perish. Nations are slow to learn that it is not by might nor by power, that life is secured. More and more we see the folly of building nations on Godless foundations. The Lord has promised that he will overturn, and overturn and overturn until he shall come whose right it is to rule, From the present indications there are many nations to be overturned before they will submit to the Ruler of the nations of the earth,

AMERICAN BIBLE SOCIETY

Japan Agency, Ginza, Tokyo,

Karl E. Aurell, Agency Secretary,

Lake Nojiri, Kashiwabara,

September 8, 1923.

Dear Dr. Haven:

For some weeks, already, the press has given you detailed and baffling reports of the terrible earthquake and fire which occurred in Tokyo, Yokohama, Yokosaka and many other localities around these places. While some statements have been exaggerated, I dare say some of the pen-pictures though unbelievable are not any too strongly colored.

In this letter I shall only give you personal experiences, observations and impressions. I asked Mr. Ziegler, who sailed for America the 5th, to wireless you that all the personnel of the agency was safe. Before this reaches you I think he has been in to see you. Therefore I am sure you are pretty well informed even about the Bible House and the Fukuin Printing Co., at Yokohama.

On the first of September (the memorable day of the beginning as well as the cause of the terrible catastrophe), just at 12 o'clock midday I stood at the exit wicket at the railway station, Kashiwabara, 150 miles north of Tokyo, awaiting a train by which Mrs. Aurell and son were returning from Karuizawa. I was hardly touching the bars at the side of the wicket when I suddenly discovered a waving or staggering sensation. For a moment I wondered if there was something the matter with myself but soon was convinced that an earthquake was on. The heaving and waving to-and fro of everything about me made me step out into the open space by the station so as to avoid being struck by possibly falling tiles from the roof. The motion of the ground became so violent that it was almost difficult to stand still. Two square water tanks on the other side of the tracks opposite the station rocked to and fro extremely making the water splash over in great quantities first on this and then on the other side until it seemed there would not be much water left in them. During this interesting time the train pulled in but none of the passengers somehow had noticed that there was an earthquake. Forty minutes later arriving at the lake everybody was talking about the unusually strong earthquake and wondered if something awful had not happened somewhere. Some wondered if Mount Asama, the famous volcano, 50 miles away, had not possibly erupted and gone to pieces, etc. I've mentioned the above to give you an idea of the terrible strength of the earthquake in the totally devastated districts in view of what we experienced here 150 miles away from there.

No news reached us here until about 9 o'clock Sunday morning (2nd). (The reason for that was that all sorts of means of communication had been completely cut off.) Then alarming reports came first by a milkman and next by a telegram from Karuizawa. It was truly hard to believe that the whole city of Tokyo had been destroyed and was burning. But as it was said that Mount Fuji was the centre of the earthquake (that was not so), we felt the reports no doubt could not be too strong. You may imagine the state of mind we were thrown into. What to think or do distressed us most extremely! Finally that evening a party of us started off for Tokyo. The trains were already crowded and as we rolled on towards our destination people would literally "pile" into every car even through the windows. The rudeness and unreasonable things that were done made it practically impossible to avoid fights throughout the whole train. Just before entering city-suburbs everybody had to get off the trains and walk, crossing a river on a "pontoon" bridge. The railway bridge was supposed unsafe, and there was no bridge for the public near, outside of this contrivance. It was deemed unwise and dangerous for more than 200 or 300 people to cross this pontoon at one time and there were thousands of people on each side of the river struggling to get over. Military men with bayonets had an extremely difficult time to guard and direct them. Had they been allowed to rush on freely this bridge would not only have been broken down but thousands of people drowned.

Well, we managed to get across and walking a mile or more we scrambled with the masses on to another train which took us just inside city limits. Then from there, as no transportation facility of any kind was available, we walked and walked, meeting thousands upon thousands of homeless people. The great and famous Ueno Park was covered with weary and disheartened refugees. Reaching the part of the park facing the largest extent of the city we had our first view of the great devastation. Oh what a scene! On the left the famous Ueno station with many hundreds of cars absolutely diminished to heaps of stone, brick and scrap iron. In front of us for miles and miles the same condition prevailed. Electric cars, motor cars and everything reduced to ashes and rubbish. The wire entanglements in the streets made our progress slow. Telegraph poles were still burning—in fact they were the only pieces of wood that could be seen in the whole devastated district. At certain places much smoke and heat still emitted making it dangerous to pass by. One of my companions said that he had visited devastated Belgium and other places in Europe but this scene to his mind surpassed that as a calamity. We lingered a little in the Kanda ward at the city Y. M. C. A., the National Y. M. C. A. and the Baptist Tabernacle. All these build-

ings were supposed to be fire-proof, but alas, though the concrete walls, floors and stairways stood the test every least thing inside of them had been wiped out of existence. Even the contents of a good safe in the tabernacle when opened had withered so that when touched they crumbled like ashes. The fine Salvation Army headquarters, the Y. W. C. A., churches and schools of all descriptions and banks, all alike totally gone!

I cannot go into detail—it would require days to do so. We spent the night at a missionary's house in a spared part of the city. We were frightfully tired so that we slept most sweetly despite hourly quakes that still came during the night. In the morning we started out together but soon found that our different interests and objectives made it impossible to continue to keep together. At the temporary American Embassy offices at the Imperial Hotel, I registered all the members of my family as safe, and looking up Mr. Ziegler who had spent the past terrible days in the hotel, together with him I walked over to where the Bible House had once existed. I knew it was destroyed before I went there. I had hoped that in some way the Lord might have preserved it but He had allowed it to go with the rest. The walls stood up very well but the fire had done havoc with all that was consumable within. The only thing I could see was the safe but I could not get to it because of the still-burning timbers that had fallen down from the two floors and the roof above. On one of the walls Mr. Tanaka had stuck up a note for me which said: "Staff safe." Having seen this we walked up as far as the ruins of the Methodist Publishing House. Even the wooden blocks of the paved street were partly burned. Parting with Mr. Ziegler I set out for Mr. Tanaka's home. It took me at least three hours to get there. All was well there—only the plastering of his house had pretty thoroughly shaken down. Some of the members of the staff had been out to see him during the day. One was still there when I came. It was so good to see them. I stopped with them over night.

Mr. Tanaka's story is too long to tell. The gist of it is: At noon of the first they were suddenly annoyed by a terrible rumbling noise and shaking of the whole building. Something like that had often happened when large motor trucks rushed by on the street. But this time it was unusually annoying and increased and lasted minute after minute. They realized it was a terrible earthquake! What should they do! They grabbed the bookkeeping material and cash box, rushed downstairs and chucked it into the safe, shut it and hastened out into the street. The earthquake lasted four minutes. Next door in the drug store combustible acids somehow were ignited in the rear and started a fire. This was fought with might and main and happily put out and all seemed safe in that

locality. In many other parts of the city fires had started by the time our men went to their homes. They, of course, were anxious about their respective homes. Tanaka and the assistant book-keeper, before leaving the Bible House, had opened the safe and taken out the ledger and other important books with the cash box taking the same with them. Finding all well at his home Tanaka could not resist going to the Bible House again in the evening. He found it intact and no fire in the immediate neighborhood. It was midnight by the time he got home. Early Sunday morning he went there the second time, then what he had feared really had happened—the whole Ginza street had gone down in ashes. Of course there was nothing to do but to retrace his steps home disheartened in the fullest sense of the word. He could get no information to me. He could not get a train out of the city. And in addition to that a report commenced to spread that the Koreans were up to mischief everywhere, throwing bombs and setting fire to the still-remaining parts of the city. Tanaka was out every night till 12 o'clock assisting the police in guarding their community. We do not know what to think of this scare. We are inclined to believe there were bad elements of the Japanese behind it. Yet it does seem true that some of the Koreans took advantage of this occasion to give vent to their feelings of resentment of the Japanese. Time may make that clear.

Relatively the disaster at Yokohama is greater than that of Tokyo. Besides our plates we had a large stock of scriptures at the Fukuin Printing Company. That being wiped out also the agency's loss is very great. Our fire insurance policies do not cover fire arising from causes of earthquake. So we have nothing but 5000 yen in the bank and about 600 yen in the post office. As yet I have not arrived at any plan as to what shall be the first step in starting work again. Today the thought came to me to try to get some printing done at Kobe asking permission to use the plates of the B. & F. B. S.* If that can be realized I will start work in the part of our field nearest Kobe which will make transportation comparatively easy. In about two or three weeks we hope to get the money out of the bank and thus begin operations if only on a very small scale.

I've advised that most of our colporteurs take up other work for the time being. There will be all sorts of work to obtain in Tokyo and we cannot afford to support them as long as we have no work for them to do.

Until further notice please direct all mail to, care of Central Post Office, Tokyo.

In regard to personal matters our little home way out in the suburb towards Yokohama is intact. But about 600 or 700 yens' worth of our best furniture stored at the Bible House was lost.

As the American school property, though untouched by fire, is much damaged it may be so arranged that school will be held at Karuizawa. If so we will live there two or more months. As the cooler weather comes on it will become trying to live up in the mountains in summer houses and though I do not think there will be any great lack of food living expenses will become considerably higher. But the Lord who has kept us thus far certainly will continue His care over us. It is hard to not be in a position to contribute relief work but rather be among the needy.

*Note. The principal plates of the British and Foreign Bible Society were at Yokohama and have been destroyed.

FIVE TRUCK LOADS OF GOSPELS SHIPPED TO JAPAN

Five truck loads of Gospels printed in Japanese are being shipped today by the American Bible Society to its representatives in Japan. More than 500,000 volumes of the Gospels have been printed in New York by photographic process to supply the unusual needs caused by the recent earthquake in Tokyo and Yokohama. Practically all of the Bible plates for twenty-five or more languages and dialects of the Far East were totally destroyed, together with the printing plant, at which Bibles for Japan, China, Siam and the Philippine Islands were printed. The shipment made today is the first of a series of books to be printed in this country until the society has secured funds for the replacement of its plates and the establishment of printing processes in Japan.

Mr. Gilbert Darlington, treasurer, declared it is the largest single shipment of scripture portions ever made by the society.

VOICES OF THE WINTER

By REV. J. B. WILSON, D. D.

God made the winter. There is a Divine Presence in the gloom of its darker days as well as in the brighter joyousness of summer. Frost and fog, piercing cold and drizzling rains—these, too, are the ministers of the Eternal. The voice heard of old by the Psalmist, rending the cedars of Lebanon and shaking the Kadesh desert, speaks in the howling of the winter wind and in the moaning of the winter storm. Winter speaks to us of God, its Creator and ours. The God of the winter is not the God imaged by the sickly sentimentalism of modern thought, as thinking only of the happiness and comfort of His creatures, too tender and too pitiful to inflict pain or sufferings; but a God who shows us that there is something better than

freedom from pain and suffering, a God having a strict regard to principle and law and setting a high value upon obedience. Verily God is no respecter of persons, and maintains, very sternly sometimes, the sacredness of His law in the physical. The helpless orphan or homeless widow perishes when exposed to the fierce breath of His frost. And are there no laws in the moral and spiritual? Is it only in the natural that law is sacred? Ah, no! And fatherless, homeless ones, who now refuse the Father's constant, loving call to come home and find shelter in His pardoning love, and drink of the crystal River of Life that flows from beneath the Throne of God, must perish when exposed to the fierce breath of His anger.

Winter is the symbol of dark and dreary things. It is harder then and more expensive to keep the fire of life burning. With its stern and pitiless aspect, its shorter feebler light, its bare, songless grove and dull brown fields, its biting cold and dreary rains, we associate with it hardship and suffering and pain. Perhaps not a little of the sadness of the season arises from this—that it speaks to us of those other winters of disappointment, sickness and death. Yet if we listen thoughtfully, its voice concerning these is not altogether sad, but full of hopefulness and comfort. Rough and rugged though it be, winter brings with its blessings of exceeding value. The soil is the richer for the winter rest, and the harvest more fruitful because of the winter storm. For man, too, there is a strength for work, a manliness and a power of endurance which come only through the struggle with the winter cold. The nobler types of manhood, of hardier frame and of higher capacity for work and thought are found, not in regions of perpetual summer, but under the gloomier skies of less favored climes. Through hardship we grow strong; strong, too, in character, spiritually and morally. God's winter of trial, hard though it be, brings moral and spiritual strength, and braces the soul for truer spiritual service. It has been the trying times of the Church's history which have witnessed some of the noblest types of Christian manhood. The soldier is disciplined for conflict, not on the soft couch of ease, but by the wearying drill of the field and the hardships of camp life. Earth's flowers do not all bloom in the summer. There is a beauty seen only in winter. What fairer scene than the earth wrapped in its pure white mantle of snow, the trees covered over with the frost, whilst over all from the blue sky above there falls the golden sunshine through the clear, crisp air of the cold? Often is there an almost heavenly beauty of spiritual character, a beauty of purity and gentle patience, of humility and quiet trustfulness wrought in Christian souls through those other winters of God. In winter are

needed vigorous health, good homes, wholesome food and the constant exercise of healthy work or pleasure. The invalid, the homeless, the ill-fed, ill-clad and idle—these are they who suffer in the winter cold. A healthier spiritual life, a more constant abiding under the shadow of God, a more constant partaking of the spiritual food of His Word, a more active spiritual service—these are needed in the winter of trial. Sad it is to think of poor, starved, homeless wretches, killed by the winter's frost, but sadder still to think of the many whom we love who will to meet the keen blasts of sorrow and death, homeless though a Father's home is open to receive, and a Father's table spread to welcome them.

There is a voice in what we may call the inwardness of the winter life. In summer life's activities flow outward. Now God binds the fields in the iron fetters of the frost, and work is no longer possible in the open field. The air is chill, the sunshine feeble and we are forced in-door to seek the warmth of the home fire. Night draws early his curtains of darkness and we are driven to seek the light in the home. The life sap of the trees, which in summer flowed outward to leaf and shoot, is forced inward by the ungenial cold. Does not God by his winter bid us cultivate the home life of pure affections and gentle and tender ministries? In the home circle there should ever burn brightly and cheerfully the fire of pure religion and unselfish love to preserve from the frosty winds of selfishness, sensuality and worldliness so deadly to moral and spiritual life. Does not God by His winter tell us that it is not good for the spiritual life that all the energies of the soul should be ever flowing outward in the activities of public work, that there should be times, as in winter days, when the soul currents should flow inward in thoughtful meditation, in earnest self-search, to the culture of the inner life of our heart and conscience? Taking winter as a parable there is a lesson beautifully brought out by it for our profit. In the severest winter the sky is not always dark, nor the rain always falling, nor the storm ever howling. There are days of calm; days when the clouds break and the sunshine floods the earth with glory in the severest winter. And is it not so in the most troubled life, in the severest trial? God's winter is not without its days of calm, not without its sunshine. And even if the winds rage outside how often is there within the soul a happy peacefulness beyond the reach of the howling storm? Winter speaks of death; and too often has its voice been considered sad and hopeless; and yet if we think aright we will find that the voice of winter in regard to death is one of cheerful hopefulness. Looking on the world in winter we might say life is gone, but no. That life apparently gone

has simply ceased to manifest itself to us; it has retired beyond the reach of the winter frost and cold. It is hidden out of sight in safety. And winter is the symbol of death. When the Christian dies life is not gone, has not perished; it has only ceased to manifest itself to our view. It is hidden out of the reach of the cold and frosts of earth and time. And when the winter of earth and time has passed away it shall bloom for ever in the eternal summer of God. Gentle reader, is this your hope concerning your life?

A TRIP TO PHILADELPHIA AND PITTSBURGH

On the morning of November 6, 1923, it was our duty to leave home for a week, going to Philadelphia to attend the fall meeting of Presbytery, and from there to Pittsburgh, to assist Dr. Wilson, with communion services, on Thursday, Friday and Sabbath.

On the evening of November 6, at 8 o'clock, the Presbytery met in the Fifth Church, Philadelphia, and was called to order by the Moderator, Dr. R. C. Montgomery. The election of officers was in order, and Rev. John Parks was chosen Moderator, and Treasurer, and Rev. Thomas Whyte, Clerk.

The ministers were all present and the meeting was harmonious and profitable. After an hour and a half spent in the business of the churches, Presbytery adjourned to meet in the Seventh Church, Twenty-third and Madison Square, May the 1st, Tuesday, 1924, at 8 P. M.

Wednesday was spent in Philadelphia, and we started that night for Pittsburgh, where we arrived Thursday morning, when we found Dr. Wilson much improved in health, but far from being well. The weather up to Friday afternoon had been wet and disagreeable, but on Thursday evening there was a good attendance, and on Friday evening many more were at the meeting. The first snow of the season fell Thursday afternoon and night. Dr. Wilson was able to attend both services. Dr. John A. Wilson, of the United Presbyterian Church, was with us Thursday evening and participated in the service. Sat-

urday was a beautiful day, and the Sabbath an ideal day for church services. In the morning there was a good attendance, and at the Communion service in the afternoon a large number were out. Dr. Wilson able to be there and take part in the service. Thus another Communion has been observed, and the pastor and congregation were encouraged by the addition of 18 new members. All felt that it was good to be there.

DARLINGTON, PA.

The annual meeting of the Women's Missionary Society of the R. P. Church was held in the Darlington Church, November 7, 1923. The society met in the forenoon and was well represented.

A hearty welcome was given to the Woman's Missionary Society of the Presbyterian Church, Darlington, Pa., which joined with us on this occasion; also a number of other visitors who were present and were made welcome.

When the dinner hour arrived, the table spread with the necessities of life as well as many of the luxuries, were surrounded by those who evidently believed the saying "There is no time like the present." After the Divine blessing had been invoked, every one took an active part in the duty that lay nearest.

After dinner the meeting was called to order by the president, and an interesting program was carried out. The topic chosen was Christian Duty, and the Second Epistle of Peter, 1st chapter, 1-11 verses, were read. Interesting papers were read on the subjects, "Christian Training in the Home" and "Fulfillment of Promise."

Rev. Houston, pastor of the United Presbyterian Church, Darlington, Pa.; Rev. King, pastor of the Presbyterian Church, Darlington, Pa., and Rev. Dr. Savage were present and favored us with interesting and instructive remarks. Mrs. Chatley, president of the visiting society, also Mrs. Houston and Mrs. King, spoke in words well suited to the occasion.

The officers of the society were re-elected and the treasurer reported a collection for the day of more than one hundred

dollars. During the entire service, rapt attention was given the speakers, and it was a most impressive and spiritual meeting.

Another year has passed, and the results of the efforts put forth by the society have been placed on record. The record of the society is open to all, and that which it contains is gratifying to us, and a reason, apparently, for self-congratulation among the members who have labored together but we are not able to trace the influence we exert. The words that are spoken, the prayers that are offered, the songs that are sung, the money that is contributed, all have a far-reaching influence beyond the vision of the natural eye.

Another record is being kept that is not open for human inspection, and upon that record the real results of these puny efforts of ours are being faithfully placed, and will continue to be recorded as time merges into eternity.

Be encouraged then to go forward with renewed zeal, and leave the results with Him who has said "Not by might, nor by power, but by my spirit, saith the Lord of hosts."

Sincerely yours,

EVA D. NAGEL.

The following paper was read at the annual meeting of the Woman's Missionary Society, Darlington, Pa., by Mrs. Jennie Watterson.

THE VALUE OF CHRISTIAN HOMES

"There were no children in Greek art," said Ruskin, but the world's ideal is different. It has been changed by the Christ-child.

No other religion, among the great religions of the world, bestowed such honor upon childhood as that religion which was founded among the Hebrews by the "Babe of Bethlehem." That Jesus blessed the children can never be forgotten by the Christian Church, which has consecrated its cradles to God as truly as its cathedrals.

The business of the Sabbath School is the religious and moral training of the young, so that they will choose Jesus as

their Saviour and leader and be guided by him into the best life; but it is a mistake to expect the Sabbath School to take the place of Christian training in the home.

A knowledge of the Bible cannot be acquired by a child in the short period of thirty minutes a week allotted to a Sabbath School teacher. Parents who want their children to know the Bible must take an interest in hearing them read from it, and in reading it to them. In former years before the automobile age, the afternoon of the Sabbath was devoted by church-going people to reading the Bible and talking of spiritual things. The children became acquainted with the Bible and were able to talk intelligently on such stories as that of Joseph, of Moses, of Ruth and also Jesus and his miracles.

"Train up a child in the way he should go, and when he is old he will not depart from it." Training and discipline build up Christian character. Every parent and every teacher is bound to pour all the knowledge and grace that he can into the eager receptive souls of those who will grow up to take our place when we are gone.

It was said by a noted man of England, after visiting America, that what impressed him most in America was the way in which children ruled the homes. Is it not true to a certain extent, and where is it leading? No respect for authority, no respect for the rights of others, no respect for law, no respect for the church! There is a difficult problem to be solved if we wish the Nation, the Church, and the Christian home to continue to exist.

The time for training children is brief—only a few years at most, and they are gone from under the parental roof—so it is necessary to make the most of every opportunity, in order to fit and prepare them for the duties of life.

"The Jukes" is the story of a criminal family, from which came in five generations 1200 persons, of whom none were even moderately educated, of whom only twenty learned a trade—ten of these in the State prison, 310 were professional paupers kept in the poor house for an aggregate of 2300 years, 300 died in infancy from lack of care. Fifty of the women were immoral, 400 men and women were physically wrecked by wickedness.

There were seven murderers, sixty habitual thieves and 130 others convicted of various crimes.

In contrast to this family are the descendants of Rev. Jonathan Edwards, whose father and grandfather were ministers. From him were descended 285 college graduates (of the men alone), among them being 30 presidents of colleges and other institutions of higher learning, 65 college professors and many principals of important academies and seminaries. The long list includes scores of the most useful and honored men in American history, among them being many ministers of the gospel of Christ.

Every Christian family should do what it can to free the world from misery and sin, not only because of their love for all of Christ's brethren, but for their own protection as well. To lower the standard of right and wrong invites disaster.

Since childhood we have heard the debate of "heredity versus environment." People differ in opinion as to the value of each. Let us take for example a boy who has inherited a love for horses. If he is born in a circus tent, there is little doubt but that, because of environment, he will devote his time to some useful occupation such as the training of circus horses; but suppose he first sees the light of day on a farm, his love for horses will be satisfied by training and driving the colts and, while doing this, he may still devote his time to some useful occupation because of the influence of the Christian training he receives in the home.

Christian homes are the safeguards of the nation, and woe to that nation where mothers and fathers neglect to set a high standard of morals for themselves and their children.

As we have said before, the Sabbath School should help the home in the religious education of the children. Religious education includes not only the study of the Bible, but the inculcation of the principles of religion and the development of character. Its aim is to bring children up to the measure of the stature and the fullness of Christ. The best teacher is one in whom the children feel the presence of religion as a natural and attractive thing. Nothing can take the place of a winning personality; but the teacher must himself be taught of the Divine Teacher and must have the aid of the Holy Spirit.

The seeds that are sown in the heart of a child
 May be flowers that bloom, or weeds that grow wild.
 Plant blessings and blessings will bloom;
 Plant evil and evil will grow;
 You can sow today—tomorrow will bring
 The blossom that proves what sort of a thing
 Is the seed, the seed that you sow.

INSTALLATION OF REV. D. H. HAMMOND

On the 26th of October, 1923, the Rev. David Harold Hammond, a minister of the Pittsburgh Presbytery, was installed pastor of the Reformed Presbyterian Congregation of Fairview, Beaver County, Pennsylvania, by a Commission of the Presbytery.

The sermon was preached by the chairman of the Presbyterial Commission, from the text found in Colossians 4: 17. After the sermon, the usual order was observed. The Constitutional queries were propounded and were assented to by the minister, also the usual queries to the congregation. The installation prayer was offered, and Rev. David Harold Hammond was declared the installed pastor of the congregation of Fairview, Beaver County, Penna.

The charge was delivered to the pastor from first Timothy 4: 16, and the people were addressed as to their duties to their pastor from Corinthians 16: 10. After that service, Rev. and Mrs. Hammond took their places in front of the pulpit and the officers and members and children extended to them a cordial welcome, after which the service closed in the usual order.

The day of the installation was "the fast day" before the Communion Sabbath. Saturday services were very appropriate. On the Communion Sabbath it was the great pleasure of the writer to be present and preach the sermon on Sabbath morning and aid in the further services of that holy day. It was a day of the Son of Man indeed. The congregations were happy and in a holy and reverent spirit and strong in faith to again enjoy the blessings of the Sacrament of the Lord's Supper. The faithful and efficient pastor and the devoted and faithful people enter with harmony, faith and love upon the Master's work and they will go forward under the leadership of their divine captain.

The congregation of Fairview is to be highly commended for the faithful manner in which both the officers and members have carried on the work of the congregation. They did not weary in well doing when they had no pastor.

The Sabbath School has done good work, too, under the good leadership of a very efficient Superintendent and a worthy assistant. May the good work of the congregation and Sabbath School increase more and more, and be the means of bringing many souls to serve Christ, to serve, honor and glorify His name. May they always hear the Saviour saying unto them, "Be thou faithful unto death, and I will give thee a crown of life. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

LETTER FROM KENTUCKY

Houston, Ky., October 12, 1923.

Dear Friends:

This has been an ideal day; in fact, we have had ideal weather all fall with a few exceptions. We had our first snow-storm October 23. We have had freezing weather a few nights the past week. The creeks were almost dry until last week, when we had a slow, easy rain. They have been drier this fall than they were all summer.

We were all saddened on October 25 to have Miss Foster called home on account of the death of her father. Mr. Stewart and Mr. Henry Turner took her to Oakdale that night, thinking there was a train that stopped there at 9.30. They got there in time for the train but it never stopped so she stayed in Oakdale all night and left on the morning train. She had a long journey alone. We received word from her Saturday evening saying that she would be back as soon as her sister Anna could get home from Hawaii, which will probably be about the last of this week. We surely will be glad to have Miss Foster back, for everyone loves her.

We have been getting along with the work fine. Of course it has thrown a little extra work on all of us, but I guess that will not hurt us very bad. Miss Spencer and I had to take care of some beef Saturday. It was an experience for both of us but we got along better than we thought we would with it. Although all of us may have to have new teeth before we eat it all. Ha!

We wish that we could send all pictures of the hills. They were simply beautiful this fall when the leaves were turning. I wished several times that I could paint for I never saw anything like it before. Perhaps your forests would be as beautiful if they were on a hillside where they would show up. We have hills on all sides of us. These hills are not like what we called hills at home. If you could picture some hill being so steep that to get down the hill you had to hold on to something to keep you from slipping you have a fairly good idea of some of these hills. We have several school children crossing these hills twice a day. So you see how eager they are to come to school as long as they can.

The school is going along nicely. A few days ago we had a visit from our next County Superintendent. Every one enjoyed hearing him. He gave us some new songs and yells for Houston which aroused quite a bit of interest. He is a very fine man and will be a help to the schools.

On November 2 we gave the children a Hallowe'en party. There were about 60 here; of course some of the parents would have to come with the children but I think every one enjoyed themselves. A number brought lanterns, which we hung on our playgrounds. Then everyone played games, such as tag, three-deep and lamb and wolf until about 6.30. The teachers had made several kinds of candy, which everyone enjoyed very much. The teachers and a few others were masked. Also we had one of the High School rooms decorated very appropriately for the occasion. This is the first Hallowe'en party they ever had, so we were anxious that they should have a good time.

Mr. Stewart was at Preacher Bill McIntosh's at White Oak, Owsley County, the first Sabbath of November preaching for him. He enjoyed his visit very much, as it seemed more like home over there. The ground is more level over there than it is here. You do not have to go so very far from here to see better land and make you wonder why people ever settled in here when there was better land not so far away.

It is time for some one to take this to the mail so will close.

Yours in the Master's service,

MRS. ROBERT W. STEWART.

TO THE MEMORY OF ALEXANDER LIDDLE

Alexander Liddle, an elder in the Duanesburg Congregation was born near his late home, April 17, 1827, and died Nov. 14, 1923, at the age of 96 years, 6 months and 28 days. He was the eldest son of the late Robert Liddle and is survived by two sons and one daughter, two brothers and one sister. One of these brothers, Abram, lives in Iowa, and the other, Thomas, in California. The sister, Abigail, is 18 months younger, and has been confined to her bed for many months. Mr. Liddle joined the Duanesburg Church in 1857 and was elected an elder in 1886. Until his last sickness, which was brief, he retained all his mental faculties, and it was a pleasure to visit him because of this, even if he was physically unable to do active work of any kind.

Thus another of the faithful of our church has been called to his reward. May his life of piety and usefulness be an example for others to follow. The church and the community will miss

him. How true it is that in old age our days are full of labor and sorrow. On Saturday, Nov. 17, his body was laid to rest in the Church cemetery until the dead in Christ shall be raised to immortality and heavenly glory.

OUR COLLEGE

Half of the first semester is more than gone. The football season is over. The basketball season is on. Both the boys and girls have organized teams. A number of old players will be in each of the teams. They have scheduled to play strong college teams. The gymnasium has been overhauled inside and outside, and never was in better condition since the college came into possession of it.

Literary Society number one, has organized and is ready for work. The annual autumn play of the college is being rehearsed and will be presented after Thanksgiving. A community cantata in which the college students, faculty, and members of the community have combined their efforts, will be given the 16, of December. The athletic features and the cantata under the supervision of our director of physical education and supervisor of music, J. A. Talcott, has already ingratiated himself in the good will of the schools and the community. The enthusiasm and spirit of the college students were never better.

The college has been favored by numerous speakers in the chapel, namely: Revs. V. E. Busler, W. P. Harriman, Jos. P. Flaeks, Walter A. Leis, Senator S. D. Fess, Prof. B. E. Robinson, Mr. W. A. Galloway, Miss Katherine Halsey, and Dr. J. M. Coleman who gave a series of four lectures.

Bishop Reese of the Episcopal Bishopric of Ohio, who is widely and favorably known, has been secured to preach the sermon on the day of Prayer for Colleges.

On account of repairs and painting on four of the college buildings, our college treasury has a deficit of \$3000 which we are anxious to lift before or on the day of Prayer for Colleges. We earnestly ask the prayers and help of our members in this matter.

The thirtieth anniversary of Cedarville College will take place in Cedarville during commencement week, June 1-6, 1924. The thirty years of the history of the college and its work will feature in some way, in every event of that week. All students whoever attended the college; all professors who ever taught in it; all its graduates; all the ministers and elders of our church, and anyone else who is interested, will be cordially welcome in Cedarville during that week.

Yours sincerely, W. R. McChesney.

CONTRIBUTIONS TO CEDARVILLE COLLEGE

Since our last report the following donations have been received;

Current Fund;

R. W. Clarke, West Middlesex, Pa.	\$30 00
Cedarville Sabbath School	10 46
J. A. Talbott, Cedarville, O.	47 50
C. E. Brown, Chicago, Ill.	50 00

Endowment Fund;

Columbus friend	\$10 00
W. A. Smith, Cedarville, O.	5 00
S. C. Wright, " "	100 00
Mrs. Dora J. Kerr, " "	100 00
Mrs. W. L. Blair, " "	40 00
Brenton Turner, Quincy, Mass.	5 00
Rev. J. A. Orr, Pittsburgh, Pa.	100 00
R. W. Miller, LaPoite, Texas.	43 25
Rev. W. A. Pollock, Lakewood, O.	5 00
Rev. W. R. Graham, Lafayette, Ind.	10 00

Yours truly, F. A. Jurkat, Treasurer.

ACKNOWLEDGEMENTS.

The following have paid \$1. each for the Advocate unless otherwise indicated.

Norman P. McHattie, \$2, New Galilee, Pa. James Black, Pittsburgh, Pa. Mrs. Mary Curry, Mrs. Bertha Anderson, Coulterville, Ill. Mrs. Susan Hanna N. L. Ramsey, Cedarville, O. Jos. Heim Schenectady, N. Y. Mrs. Earl Liddle, Duaneburg, N. Y. Miss Sallie Wood, Miss Sarah Hay, Phila. Pa.

CHRISTIAN ENDEAVOR TOPICS.

Bible Readings by R. P. Anderson.

December 9, 1923.

Topic: "What makes a successful worker? Prov. 6; 6-11.

BIBLE READINGS

Monday Industry. Neh. 4: 15-23.
 Tuesday Imagination. Ex. 31.
 Wednesday Honesty. Titus 2: 9-15.
 Thursday Faithfulness. 1 Sam. 12: 1-5.
 Friday Health. Eccl. 5: 9-13.
 Saturday Religion. Dan. 1: 17-21.

COMMENT

If distinct make animals industrious, ought not reason make us more so? There is something wrong when we have to be driven. Man ought to be a self-starter. Laziness soon becomes a habit, and grows demanding more idleness.

It is the fear of poverty, suffering and need that makes a great many work. Need is a great stimulus.

PERTINENT QUESTIONS

1. What is success in work?
2. What hinders the success of many?
3. How may young people get a right start?

December 16, 1923.

Topic: "Bible passages we should memorize, and why. Each Endeavorer to memorize one passage."

BIBLE READINGS

Monday The Ten Commandments. Ex. chap. twenty.
 Tuesday The Beatitudes. Matt. 5.
 Wednesday The Shepherd Psalm. Psal. twenty-three.
 Thursday The first Psalm.
 Friday Paul's farewell. Acts 20. 17-35.
 Saturday The love chapter. 1 Cor. 13.

COMMENT

Never forget the love of God, and the extent of it. God stops at no sacrifice. No matter what place we live in there is something to overcome, and God has some special blessing for the victor. What must we overcome?

The clutching hands of sin, the dead weight of sin, hinders the runner. Let us look, not to the hindrance, but to the risen Lord.

PERTINENT QUESTIONS

1. What Bible passage has most impressed you?
2. Why should we memorize Bible texts?
3. How can we stimulate the memorizing of the Bible?

December 23, 1923

Topic: Advent lessons from Bethlehem. Matt. 2:1-12

BIBLE READINGS

Monday God with us John 1:1,14
 Tuesday The wise seek Christ Mark 1:35-39
 Wednesday The King Rev. 19:1-16
 Thursday Worship Heb. 1:6
 Friday The battle begun Rev. 12:1-12
 Saturday God's providence Ps. 121: 1-8

COMMENT

It takes wise men to see possibilities of the child and honor it. In every nation there are real seekers after God, but not all have a star to guide them to the truth. The birth of Christ, the greatest event of the world's history, except His death and resurrection, happened quietly, so far as earth was concerned.

PERTINENT QUESTIONS

1. What makes a truly happy Christmas?
2. How can we brighten other people's Christmas?
3. Why is Christmas unselfish as a rule?

December 30, 1923

Topic: Wishes for the New Year Phil. 3:12-16

BIBLE READINGS

Monday Health wishes 3 John 1-14
 Tuesday Prosperity 1 Chron. 4:10
 Wednesday To know God Col.1: 9,10
 Thursday To be transformed 2 Cor. 3:17, 18
 Friday More tolerance Rom.14:1-19
 Saturday Better service Mark 10:42-45

COMMENT

While we wish for perfection we must not forget to press on toward it, getting closer day by day. Jesus laid hold on us that he might lift us, make us what God meant we should be. We can help or hinder him. Let not the memory of past failures discourage us, but press on!

PERTINENT QUESTIONS

1. What is the value of new resolves?
2. What would Christ wish our society to resolve to do this year?
3. What resolves might we make for the religious life?

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